

all manly emulation in being and doing for others; for to be is often far greater than to do or to suffer, as it comprises them and means much more. Our character, our daily life, our love, our charity, our sympathy, our integrity and purity, lend a beauty to humanity that is indeed a joy forever, to ourselves and others. To be our highest and best is our reasonable service to God, our fellows and ourselves; and that is the teaching that the small, still voice of conscience is ever impressing upon us. To do unto others as we would have others do unto us, is the duty of our civil, social and religious association, and all experience confirms and enforces the mutual obligations, and all the more by the penalties we incur by failing so far short of fulfilling it. Near-sighted and short-sighted, hurrying, in haste to be rich, at the heels of our blind leaders, we are hardly out of one ditch before we are in another. And thus we suffer and die in vain and selfish pursuits, that even with success cannot bring happiness here or hereafter. It is only what we are to others, what we do and suffer for them, that confers the peace that passeth understanding.

1899 may be a happy year to every one who will earnestly strive to be and do all he should, and will patiently endure all suffering for right and truth. He will fight a good fight, keep the faith, and win the inner approval of a good conscience, which surpasses all other rewards that earth allows. Angels will guard his foot-steps and bless his pillow!

#### A FORCE BILL AND RACE ISSUE.

At this session of Congress, as all probabilities indicate, there will be introduced a Federal election-law, a Force Bill, similar to the well remembered Lodge bill, and its passage will be strenuously urged. It will be the race-issue introduced into Congress, and if the bill pass, it will be a terrible mistake, as it must result in one or more of the following deplorable consequences: a race-war; or negro domination in several States; or negro extermination all over the land.

It is a race-bill, founded in the figures of the census, and upon the assumption that all negroes 21 years of age are Republicans, and so vote in full at every election, and that only white men are Democrats, and the intent of the bill is to force the election returns to correspond with the census enumeration of black and white, and to establish the color-line by law, and to establish the two races and parties, and to prevent the negroes from voting as Republicans and to the whites that they will be counted in all elections only as Democrats. It is well known that all the assumptions upon which the bill is to be founded are false, and that while neither all whites are Democrats even at the South, nor all negroes there Republicans, such a bill as that to be proposed (assuming that it will be substantially the Lodge bill over again), if passed, will certainly make them so. It will invite the blacks to unite solidly wherever they have a census majority; will promise them victory and rule; and will puff them up with the insolence and aggression with the assurance that the Federal government is on their side and will back them up with the whole civil and military power of the United States. How impolitic and mad must be a measure that extends these inflammatory suggestions and incitements to an ignorant and passionate race? It decrees negro domination wherever the census reports a majority of colored voters, and will be so understood by the negroes and their leaders; while it will end forever all hope of ever having any decent white Republican party in the South anywhere.

Even if the white Republicans now in the South would be willing to co-operate with the black Republicans under this bill, they would not be allowed to, as this bill compels an exclusively negro party wherever there is a colored majority; it would be exclusively under negro control, and all its nominees would be black. The white man, if tolerated at all, would be regarded with suspicion, and only allowed to follow as a humble and despised auxiliary, or political mulatto or half-breed. Thus, the bill would not only raise the race line between the parties, but in the Republican party itself wherever the negroes were in a majority of the party; because the government guarantees are all for the negroes and their assumed supremacy and not for any white man who may be a Republican in any area deemed under the census to negro rule. The bill is to embody race against race, with the Federal power wholly thrown upon the side of the negro.

If the proposed bill become law and be enforced with the acquiescence of the white people, or by force of Federal civil and military power, the Gulf States and possibly some others will become Negro States. If the negroes in these, or any States, elect the Congressmen, or a majority of them, the negroes from other States where they are not in majority, nor near it, will throw into these States as the goals of their hopes, and control all elections State and Federal, and with a hundred black men in Congress, this new Southern political power, the Republican party would be stayed at no arbitrary line, or by any party dictation, and would demand everything—and have it!

But in the Gulf and other States, where colored concentration and the Federal power would give colored dom-

ination in all public rule from constables to Governor and Legislature, what would happen? Every decent and self-respecting white man would sacrifice his property and fly the State rather than submit to such subjection; and the negroes, intoxicated with power and plunder, would be left to their own devices, to lapse into barbarism, or worse; a more hateful, troublesome and costly an incubus upon the country than ever were the Indians at their worst.

So far we have considered the proposed bill passed and enforced. But if passed, will it be—can it be—enforced? The power of the Federal government is not at all doubted; but its will; for it is a white man's government, backed and upheld by Republican white men. "Blood is thicker than water"—thicker than politics or party; and when the conflict under the bill narrowed to the issue of white or black government, or domination, nobody can doubt where the great body of the whites of all parties must be and would have to yield to the predominant will and sentiment of the nation.

#### THE OLIGARCHY OVER-ROLES.

If an army of 25,000 men sufficed for 75,000,000 American citizens, why are so many more regular soldiers required because we have "acquired" Philipinos, and a number of Hawaiians, Cubans and Porto Ricans, who love us so that they will be on their good behavior, lest we may not "take them in," as they so eagerly desire to be?

That is a pertinent and interesting question. The President and Secretary Alger want a standing army of 100,000; but General Miles, of the army, says 70,000, or 75,000 will do. Yet why even the vast increase from 25,000 to 70,000—an addition of 45,000—when only a few millions of people have been added to our 75,000,000? And then why shall we expend on 100,000 (as Alger demands) \$166,000,000 a year, when England maintains a standing army of 140,000—exclusive of the troops in India) for \$78,000,000 a year?

There is something wrong somewhere. The constitution nowhere authorizes Congress to keep a standing army; and the fact that the constitution, after saying that Congress may raise and support armies, adds: "But no appropriation of money to that use shall be for a longer term than two years," really forbids a standing army,—though, of course, the inhibition may be evaded by creating a permanent standing army in spite of it, and supporting it by making the necessary appropriations of money every two years. But men who can thus quibble with the constitution, and play tricks with their oaths to maintain it, are not such men as we should select to represent the States and the people in Congress, or elsewhere.

But how little the constitution, and the oaths to support it, are regarded by all our Federal officials or servants, from the President down to the lowest officer on the roll, is broadly shown and fully illustrated by the efforts made to evade them. There is a plain constitutional provision to the following effect: "No Senator or Representative shall, during the time for which he was elected, be appointed to any civil office under the authority of the United States, which shall have been CREATED, or the emoluments whereof shall have been increased, during such time; and no person holding any office under the United States, shall be a member of either House during his continuance in office."

Notwithstanding this, we have seen the President creating offices during the time for which certain United States Senators were elected, and appointing them to it, with large allowances for pay, expenses, &c.; as witness Senators on the Peace Commission, the Commission to Hawaii, &c. Of course, it is said that these are not offices; but they are so under the obvious intent and meaning of the constitution, whose purpose was to keep the members of both branches of the legislative department, as far as possible, independent of the Executive department and its influence; and this purpose President McKinley has plainly violated by his recent Senatorial appointments to fat places.

Besides, even if there were no such constitutional provision, the President and the Senators, if properly jealous of their honor, should have refrained, the one from offering, the others from accepting such favors—for such they were.

But the constitution is brutum fulmen—a blank cartridge—in everyone of its provisions that interfere with the designs of the ruling party, this administration and the oligarchy represented by them all—and specially by Hanna in the Senate and in the administration, as well as by him, in political campaigns and elections. A standing army is desired, and very probably needed, by this oligarchy; and its obsequious servants forget constitutions, oaths, principles, everything, to fulfill their sovereign will.

#### BRYAN AND TRIUMPH.

Is it all mere notoriety-seeking, or a making of mere phrases to be quoted, paraded and discussed by Republicans and their organs, that causes a few Democrats and a still fewer number of Democratic newspapers to make suggestions to the effect that William J. Bryan should be thrown over by the Democratic party, and someone else put in his stead as candidate for President in 1900? Or is there a serious intention in these suggestions? Perhaps

Mr. Bryan has rivals and competitors in the party; but, if that be so, the people do not know them—not in that light. That we have many able men, acute politicians, experienced statesmen, eminent patriots, great lawyers and fine orators, all know; but the equal of William J. Bryan in all the qualities that combine to make him the man for the crisis and the people, nobody knows, and the popular surprise is unbounded that there is really any man who would put himself, or permit himself to be put, in contest with Mr. Bryan for re-nomination.

The prevailing feeling is that if Mr. Bryan is to retire, the party should also retire, as under another leadership and another platform (as proposed), it will inevitably become a part of the politico-financial, banco-bunco, trust represented by Hanna. Having escaped the trap set for it by Cleveland, the Democracy must maintain the independence it has declared, be faithful to the men and measures it has proclaimed, and be ardent and vigorous champions of the first principles of Democracy it has revived, or else fall under the same vassalage to which the Republican party has surrendered, or been betrayed. Let us at least be able to say, even if we meet defeat in a grand cause: The Democracy dies; but never surrenders. A noble death is far preferable to an ignoble life.

But the new birth of Jefferson-Democracy in 1896 has given the party a vigor and health that promise a long and successful life—a noble life. No fitter representative of this Democracy, its principles and people, can be found than William J. Bryan—no one more hated and feared by the usurpers in power; no one more loved and trusted by the people. The prospect for 1900 is bright and brightening.

#### GOOD RESOLUTIONS.

This is the season for turning over a new leaf, and beginning a fresh account that shall be more to our credit; in short, at the close of the old year, the retrospect shows so many errors and defaults in our lives, that we resolve that the New Year shall not know nor exhibit. We accordingly begin the New Year with good resolutions; and, provided that what we call so, are resolutions, and are also good ones, the practice ought to be encouraged as a salutary one; but there's the rub. Are not our so-called resolutions mere shams? Are they not mere salves to conscience and the annual tributes our vice pays to virtue,—with a reserved understanding that it is all empty form and that we shall continue in our old ways? It is to be feared so.

Of course, such mock resolutions are only a mockery of reform, and work only evil; weakening the character and confirming our evil habits. Really good resolutions, that are resolutions indeed, seriously resolved, with no mental reservation, and with an earnest intention to fulfill them,—they are blessed at last, even though one break them seventy times seventy; for such honest resolutions are confession and repentance, which are at any rate the beginnings of a better life, and which, in the end, will bring forth fruits meet for repentance. Repeated effort, even if it fail repeatedly, must develop increased strength, though shams and pretences only weaken us and give strength to the evil that possesses us.

Therefore, one's good resolutions must be real, with muscle and backbone in them, as well as mind and conscience. So framed and constituted, one must carefully consider the conditions and circumstances favorable to their observance, and those adverse; diligently seeking the former and avoiding the latter with ceaseless vigilance. He must reflect, that he has entered a contest for great prizes; that not only is his manhood at stake, but that on it depends whether he is to secure a better and happier life and a purer, higher and stronger character, or not.

Heaven and earth are looking on; angels and men are watching the experiment—THE TEST. Remember that success here and hereafter is waiting upon the result, and that it is probably now or never. Pray and work and battle, if need be, for victory. Do not make your good resolutions a jest, nor allow others to do so. It may be life or death with you, and you should cling to your resolutions as a drowning man grips a rescuing buoy.

May God bless you!

#### NOT FOR A FEW, BUT ALL.

In reply, the Virginian-Pilot says that it has never gone farther than to express its preference for government by the people, under the constitution, rather than a government of trusts or corporations, even if, to secure such popular government, it be necessary to take the business of these corporations into governmental management.

The Virginian-Pilot believes that the government as it now exists is controlled by the trusts rather than by the people, it would appear that our conclusion as to our contemporary's attitude towards the question of government control was correct.—Richmond Times.

That is a specimen of the pinchback logic indulged in by goldfishes and their organs. If we had said that THE VIRGINIAN-PILOT, also, if necessary to restore and maintain the free and constitutional self-government of the people, would urge the death of every member of a trust or corporation, rather than see human freedom and its institutions perish from the earth,—if, we repeat, we had said that, with equal truth and reason, The Times would hold that we are now in favor

of a general massacre of all persons connected with combibles!

Whatever may be the views and convictions of THE VIRGINIAN-PILOT as to the government control under this Hanna party and administration, it has never despised of the people, the constitution and the laws, as it has specifically declared, over and over, and as its whole political course distinctly shows, and therefore a revolution is as yet unnecessary that shall involve the massacre of any, or the forcible seizure and management by the government of corporate enterprises now in private hands. This paper has, on the contrary, always held and urged that, the people once properly informed and aroused, our elections will be sufficient to hurl the Hanna abomination from control, and with it the combines, trusts, syndicates and corporations that are served by this Hanna machine,—restoring the Democratic party, the people, the constitution, the laws and free self-government at once by one manly exertion of legitimate popular sovereignty.

#### ABOUT SAYING—SAVE CENTS WITH SENSE.

As with most other matters relating to any person, saving—economy—does not depend so much on circumstances, as upon the person himself. If one receives \$5 a week and saves none of it, neither would he save though he received \$50 or \$500 a week. It is not the income, but the inner man—the disposition and resolution—that determines what shall be held on to, and not be expended. Of course, if one is economical and bent on saving, he will save the more, the more he gets; but if he saves nothing when he is poorest, he will be less able to save the richer he may be, and the larger his income; because, if one will not lay by when he has most need to do so, his reason and feelings will the more revolt against it, in practice, as his circumstances improve.

Therefore, if you would save, the way to do it is to begin; begin at once, and keep it up, if it be but a cent a day, or a half-dime weekly. It will illustrate the principle by experience, and the practice will develop a habit, that may need restraint, lest you become parsimonious and miserly, but which is not likely to need a stimulus beyond the savings themselves.

We all save more or less for "a rainy day," but the trouble with that sort of saving is that the rainy days come too soon and too often. We must learn to save even on "rainy days," but wisely; for to get wet to save a car-fare may not be economical either in clothing or health. Save cents with sense.

We are apt to acknowledge that happiness is within ourselves, when we have dined well. But, after all, tickling is an external sensation.

We have one leader, and that is enough. More would lead directly to their quotation on Wall street,—as is now the case with some of our so-called "leading" organs.

1899 is composed of nines, for 18 is twice 9. Taken backward it is still all nines, for 81 is 9 times 9, and 9 is 11 times 9. I and 8 are 9, and 9 is 11 to be the magic number.

If yellow finance is so good, what's the matter with yellow journalism? Birds of a feather flock together, it is said, and in any case the pot should not abuse the kettle in the matter of color.

One man, one newspaper and \$1,000,000 is not a majority by any means on any issue of men or measures; and it will be well for us all to recollect that, whether we have more or less than \$1,000,000.

"Taxation without representation" was declared by our forefathers to be tyranny. But the most powerful branch of the legislative department is the Lobby, which levies taxes, grants exemptions, appropriates the revenues, gives away franchises of great value, confers special privileges, &c.; and in that body the people have no representation at all. How's that?

"The Democratic party has no leaders," say the Democratic makers of phrases for the Republican market. No, indeed; but the Republican party has a plenty of them: Hanna, Quay, Platt and others, some of whom are in the penitentiary. We once had some, as Cleveland, Carlisle and the whole billi-bynum Indianapolis crew, but Hanna took them into his combine as a job lot, when our money-powers discovered that parties and politics could not be long operated under a trust.

The Washington Post, knowing more about Havana and the Cubans there than Fitzhugh Lee does, charges that he has blundered in allotting place for the Cubans in the procession through the City on New Year's Day in celebration of the American possession of Habana. But, you see, Fitzhugh is not in the plot to steal Cuba from the Cubans, and he should be pardoned if he erroneously supposes that they should have some part in the rejoicing over their deliverance from the Spaniards.

That prosperity, so-called, which not only excludes the common people, but which exists at their expense and detriment, in less employment or less wages, in the reduced prices of their products and increased taxes, or in an increased and more direct competition with degraded labor,—any prosperity, real or pretended, so predicated and conditioned is a national calamity, no matter what statistics may say, or the fortunate few experience.

An excessively cold winter may enrich the owners of coal-mines, make

millionaires of all in the coal-trust, and be very profitable to all in the fuel-supply trade; but it is not prosperity, if it inflicts cruel privations on widows and orphans, brings misery to the households of the poor, and freezes many men, women and children to death, after intense suffering. Statistics chronicle the figures of the hoards of the rich, as history records the wars and fortunes of kings; neither makes much note of the losses and misfortunes of the humble multitude who produce all wealth and fight all battles.

A volunteer militia, a citizen soldiery, best befits a free and self-governing people. In fact, for the enforcement of every function of any government, it is best and cheapest. No large body of men is taken permanently, or long, from the industries and vocations of daily life, home ties are not sundered, and while every able-bodied citizen may be enrolled in this popular army, no enterprise or business of anybody is seriously interfered with. The efficiency of such a militia can be abundantly secured by law, regulation and just public appropriations to uniform, equip and drill the men, with reasonable pay for time, &c.

The Federal constitution gives Congress ample power for this, while it properly restricts the employment of the force improperly, or without due occasion.

"The prosperity of a fest, Lies in the ear of him who hears it, Not in the tongue of him who tells it," wherein it differs widely from that we hear so much of from goldite sources. This goldite prosperity lies in the tongue of him who tells it, as well as in the ear of him who hears it. We do not mean that the prosperity itself is a lie, or a falsehood, except in its pretended, or supposed, extension. It is, in fact, a monopoly, resulting from monopolies, or the principle of monopoly.

A well-known lawyer of this State, consoling a losing client, said: "Oh, you will see it in a different light after dinner, when you have taken your wine." "But I have no wine at dinner." "I cannot afford it," responded the client. "Good heavens!" exclaimed the Judge, in real or affected astonishment; "is that so? I thought everybody had wine for dinner. I know I have."

And so it goes. One-half the world does not know how the other half lives, or much care.

#### PEOPLE'S FORUM.

NOTE.—The People's Forum being freely open to all parties, classes, persons, views and capacities, the Virginian-Pilot is responsible for none of the statements nor opinions expressed therein, nor for the style in which they are set forth. The ignorant and uneducated shall be heard here equally with the learned.

#### TAX ON STREET RAILWAYS.

Editor Virginian-Pilot: In view of the fact that the question of tax on street railway property in Norfolk is now in the hands of a special committee of the council, and the several questions to be considered by the committee are engaging public attention, I have no doubt that the following facts in my possession will be of interest.

The following is a brief statement of values and tax of street railway property in several cities compared with Norfolk:

Louisville, Ky.—The real and personal property is valued at \$1,416,000, and the franchise or intangible property at \$2,550,000. Total, \$4,271,000. On this a tax of \$1.74 per \$100 is paid. The income of this road is \$78,556.

Charleston, S. C.—The car company here pays a license tax of \$500, and the regular city and State tax on capital stock.

Atlanta, Ga.—A special tax of \$50 is charged besides regular city and State tax on assessed value of property.

Knoxville, Tenn.—A special tax of \$100 and \$50 per mile for privilege, and \$1.25 per \$100 on value of real and personal property.

Albany, N. Y.—The capital stock and real estate is taxed at the regular rate paid for city and State.

Raleigh, N. C.—Regular tax on assessed value of property.

Mobile, Ala.—License tax of \$100 on each system; also regular city tax on value of property.

Wheeling, W. Va.—Companies pay \$300 per mile track privilege, and \$1.04 per \$100 on their assessed valuation. They have a 20-year franchise, and after the expiration of their charter will pay \$1,000 per mile annually.

Petersburg, Va.—Regular tax on valuation of property.

Baltimore, Md.—Companies pay 9 per cent. on gross earnings.

Richmond, Va.—Two companies operate in this city. The old company pays 4 per cent. on gross income, and the new company 5 per cent.

Norfolk, Va.—The street railroad pays a tax of three per cent. on gross income. In 1897 the amount paid is said to have been \$14,454.54, on income of \$485,818. This amount is used for improvement and maintenance of city parks.

MERCHANT.

bles have been common wherever two distinct races inhabit the same territory; and one towered much above the other in intellect and wealth. In many instances riots and revolts are imminent among members of the same widely when degrees of intelligence so widely apart enter the same social standing. We think with all the other good elements, white and black, that it is an unfortunate circumstance for any section of our boasted free republic to be overshadowed with such calamity.

Speaking of the condition of the negro down many of his advisers North and South have advised him to resort to the rifle and shot gun, which means death and destruction to the race. Others have advised him to emigrate to other lands, which means poverty and starvation; hence all of his would-be advisers have come a part of the proper advice to better his condition. There is no land in this world so well adapted to the American negro as the land of his origin, the land of his fathers. The proper advice to the negro is to serve God better and apply yourselves to honest labor. Above all things, he should abandon politics, for they have been his greatest curse and demoralizer since his removal from the land; not even Africa, the land of his origin. The proper advice to the negro is to serve God better and apply yourselves to honest labor. 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